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By the Rev. CANON C. H. ROBINSON, D.D.

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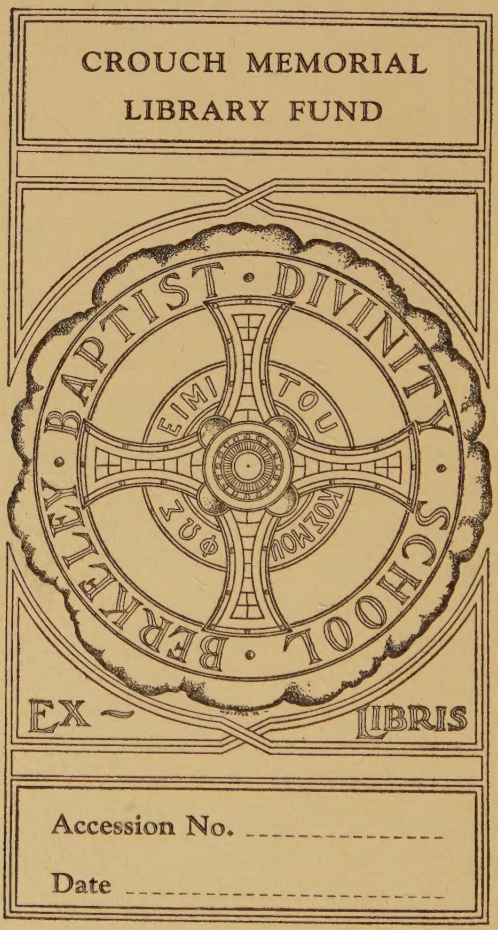

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Boys' School, Cathedral, Peking.

THE STORY OF THE S.P.G.

An Outline Sketch

BY

THE REV. C. H. ROBINSON, D.D.

Hon. Canon of Ripon,
and Editorial Secretary of the Society

With Thirty-three Illustrations
and Map

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Thanks are due to the S.P.G. for kindly supplying the materials for most of the illustrations in this book; also to the owners of certain copyright photographs as follows: Mr. Greenway, Northampton (Portraits of the Bishop of Calcutta and the Bishop of Lucknow); Mr. N. P. Edwards (Group of Borneo Dyaks); and G. W. Wilson (An Australian Aboriginal).

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THE STORY OF THE S.P.G.

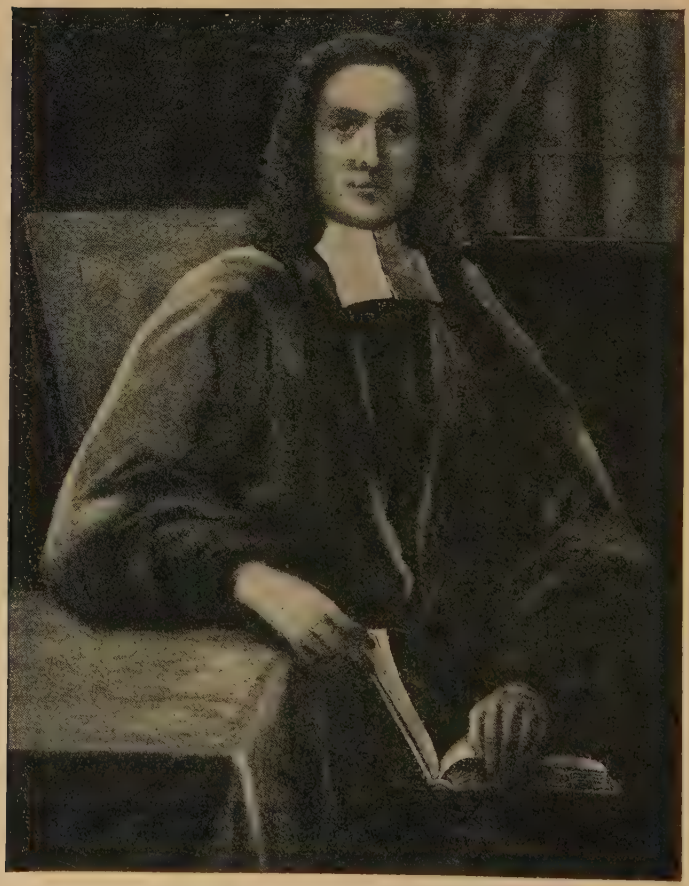
CHAPTER I

The S.P.G. and its Work

THE Society for the Propagation of the Gospel in Foreign Parts is the oldest missionary Society now existing in England which was founded with the express object of sending out missionaries, and for nearly a hundred years it was the only such Society connected with the Anglican Church.[1] It can claim to be the official representative of the Church of England inasmuch as it was brought into existence as the result of a resolution passed by Convocation (March 13, 1700), and all the diocesan bishops in England are *ex-officio* members of its Standing Committee.

A few years before the formation of the S.P.G. the Bishop of London, who was supposed to exercise ecclesiastical jurisdiction over the whole of America, had made the discovery that there were "scarce four ministers of the Church of England in all the vast tract of America, and not above one or two of them, at most, regularly sent over." The English colonists in America

[1] The S.P.C.K., which was founded just before the S.P.G., has promoted missionary work directly and indirectly, but this was not the primary object of its foundation.



THE REV. THOMAS BRAY, D.D.

had shown very little zeal in the cause of religion. Separated from the Church at home, and absorbed in the interests of their new surroundings, they had lost touch with spiritual things, and, so far from teaching their religion to the heathen, had come to lead a less religious life than these did. Dr. Thomas Bray, who was sent over to make inquiries, reported that very many of the settlers were living godless and sinful lives. In the petition which he presented to King William III on his return he "humbly showed" that there were many people in England who would gladly help to provide a remedy, if only there existed in England some society or body of men who would undertake to receive their money and see that it was rightly used. Since 1705 the Irish Church has co-operated in the support of the Society.

Its twofold object

The S.P.G. was founded with the twofold aim of ministering to English settlers beyond the seas and of propagating the Gospel amongst the heathen with whom the settlers might come into contact. The Society early recognized that it was as important to prevent English people from becoming heathen as it was to attempt the conversion of heathen to the Christian Faith.

Although the chief efforts of the Society were directed at first towards supplying and maintaining clergy for the colonies and dependencies of Great Britain, it soon began definite work amongst the Indians and negroes of North America. It has sometimes been stated that the founders of the S.P.G. did not regard its work as definitely missionary in character, but this is far from

being the case. At a meeting of the Society held on April 20, 1710, the following resolutions were carried:—

"1. That the design of propagating the Gospel in foreign parts does chiefly and principally relate to the conversion of heathens and infidels, and therefore that branch of it ought to be prosecuted preferably to all others. 2. That, in consequence thereof, immediate care be taken to send itinerant missionaries to preach the Gospel among the Six Nations of the Indians, according to the primary intentions of the late King William of glorious memory."

At the close of the first forty years of its existence Archbishop Secker stated that great multitudes of negroes and Indians had been brought over to the Christian Faith.

At the present time a little more than one-fourth of the Society's funds is spent on ministering to the spiritual needs of our fellow-countrymen in the British Dominions and Colonies, about five-eighths are spent on the conversion of non-Christians and on building up the native Churches within the Empire, and the remainder on missions in foreign countries, such as China, Japan, Madagascar, and Corea.

Its catholic basis

The Society has from the first claimed to be the handmaid of the whole English Church. Its official president has always been the Archbishop of Canterbury. Its missionaries are examined and recommended for appointment not by one of its own committees, but by a committee specially appointed by the Archbishops of Canterbury and York and the Bishop of London. **It is in no sense a party society.** Amongst the

number of its missionaries was John Wesley, who was sent to labour in Georgia. It claims to represent the whole of the Church at home, and it has helped to start or to carry on work in almost every diocese connected with the Church of England overseas.

Archbishop Secker.

In the universality of its work the S.P.G. differs from every other missionary society. It has confined itself to no special races or countries, but has laboured alike for English-speaking settlers in all lands, for those who walk in the twilight of the great non-Christian religions, and for those who have long lain in the darkness of heathenism.

The Society is essentially democratic in its organization. Practically every churchman who subscribes towards the support of its work is eligible for election as an incorporated member—there are more than 10,000 members, including women—and any member may appear at the monthly meeting and have a voice in the control of the Society's work.

The growth of its income

The expansion of the Society's work may be roughly estimated during the early years of its existence by the growth of its income. Its income for the first year of its existence was £1,537. Ten years later it had fallen to £1,461. In its centenary year, 1801, it was still only £6,457. Soon after the conclusion of the war with France, in 1815, new life was breathed into its organization, and its income began to show a considerable increase.

On fifteen occasions "Royal Letters" were granted to the Society by the reigning sovereign, inviting "such of their loving subjects as should be induced to contribute to support the work of the Society." In the Royal Letter issued in 1779 it is ordered that "the Ministers in each parish do effectually excite their parishioners to a liberal contribution, whose benevolence towards carrying on the said charitable work shall be collected the week following at their respective dwellings by the churchwardens and overseers of the poor in each parish." In 1799 King George III himself contributed £500 towards the funds of the Society. The last of these "Letters" was issued by Queen Victoria in 1853. The "Letter" of 1819 added £43,522 to the Society's income for that year. For the year during which it celebrated its 150th birthday its income was £101,000. Its income for 1921 was £318,000.

The whole amount received since 1701 is about thirteen million pounds.

Development of native agencies

One of the chief objects which the S.P.G. has held ever in view during the course of its long history has been the establishment of mission centres overseas where clergy, catechists, schoolmasters, and other workers can be trained in order that they may work amongst their own countrymen, and may render it possible for the European missionaries to retire and go elsewhere. In order to effect this object the Society has striven to impress upon the converts connected with the missions which it has helped to start the duty of self-support. It has taught this duty so successfully that in many of its older missions the Christians subscribe more liberally towards the support of the Church and of the Christian work that is going on in their midst than do the inhabitants of any ordinary parish in England. A few years ago it was calculated that the sum contributed by the Christians to whom the S.P.G. ministered in the diocese of Madras represented an average annual contribution of two shillings from every man, woman, and child. Nearly all the Christians in this diocese are extremely poor, their average daily wage at the time when the calculation was made being about fourpence. If we take into account the children who were too young to contribute, it appears from this statement that each Christian man and woman contributed from two to three weeks' wages.

A rough idea of the extent of the missions supported by the Society may be obtained from the following figures :—

The number of its ordained missionaries (1922) is

975, of whom 343 are non-Europeans, and of lay European missionaries 17. There are also 3,200 students in the Society's colleges, and over 67,000 children and adults in its mission schools in Asia and Africa. Its work is carried on in 54 different languages.

In addition to the number of men whom it helps to support it is maintaining and developing medical, evangelistic, and educational work among women and children, carried on at present by 298 European women workers, and by a large body of native women assistants.

Educational missions

In many parts of the world, and specially in India, the Society supports high schools or colleges, which are affiliated to a university in order to reach the intellectual classes to whom its direct evangelistic work would not appeal. Its two largest colleges in India are S. Stephen's University College at Delhi, and Trichinopoly College, which is affiliated to Madras University. Although these colleges and high schools do not apparently lead to many direct conversions to the Christian Faith, there is overwhelming evidence that they are tending to diffuse a Christian tone and Christian principles amongst the many thousands of students who attend them, and that they are preparing the way for the spread of Christianity among the educated classes in India and elsewhere.

Medical missions

The S.P.G. has a separate department for the support and extension of Medical Missions. At present there

are 14 fully-qualified men doctors (8 of whom are Europeans) and 19 women doctors (17 of whom are Europeans) on the Society's list, but this number is wholly inadequate for the work which it has in hand. The number of hospitals and dispensaries now under the Society's care is 37, containing in all 580 beds. During the year 1920 the number of in-patients attended was 5,596, and in the same year the number of out-patients (new cases only) was 102,114.

The S.P.G. work overseas

We proceed now to give a brief sketch of the work which the S.P.G. is doing in different parts of the world. No effort will be made to enumerate, still less to describe, the many different missions which it has helped to establish, but a few illustrations will be provided of what the Society has done in some of the important centres in which its work is being carried on. *The Times* newspaper says :—

"As the handmaiden of the English Church, independent in its organization but loyal in its teachings, the S.P.G. has led the way in that marvellous campaign of missionary work which in the last two centuries has planted Christianity in every land, which has retained English colonists and settlers in the Christian religion of their fathers, which has raised the Church of England from its old position as the Church of an island into the Church, not merely of the race, but into the Christian Communion which comprises races as divergent as the Japanese and the West Indians, the Zulus and the Melanesians, Dyaks of Borneo, Singalese of Ceylon, Hindus and Chinese, and the new English nations of Australia, Canada, and New Zealand."

The long roll of the Society's missionaries includes

the names of many who are known to fame ; but it includes also a countless number of unaccredited heroes, both men and women, who lived lives of privation and suffering such as it is hard for us to conceive, and who died with a smile upon their lips as they looked forward to the day when the seed which they had striven to sow should spring up and develop. To many of them it was not given to achieve tangible results, but to their self-sacrificing labours is due the wide spread of the Christian Faith and of the Christian Church.

CHAPTER II

The S.P.G. in America

The U.S.A.

WE have already referred to the work done by the S.P.G. in the United States of America between 1701 and 1785, when, on the recognition of their independence, the Society finally withdrew. In the Preface to the American Prayer Book grateful recognition occurred of the "nursing care and protection" of the S.P.G., and similar expressions of gratitude have been constantly forthcoming.

Thus the Bishop of Long Island, speaking at the time when the American bishops had assembled to take part in the Lambeth Conference in 1878, said :—

> "For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the new world. It is with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting."

Newfoundland

One of the first countries to which the Society endeavoured to send help was Newfoundland. The

following is an extract from the Society's official records. In April, 1703, the Society took into consideration "the deplorable condition of Mr. Jackson . . . a painful minister in Newfoundland, who had gone upon a mission into those parts, with a wife and eight children, upon the encouragement of a private subscription of £50 per annum for three years." This support having come to an end, the Society voted him £50 a year for three additional years. For lack of subsistence he was

The First Mission Station at Jackfish, Saskatchewan (see pp. 21–24).

recalled by the Bishop of London in 1705, and on his way home was shipwrecked, and suffered the loss of all his effects. Twenty years later the Society resumed its work, and for a century supported several clergy who ministered to the spiritual wants of the inhabitants. In 1701 the fixed population was 7,000. In 1827, when Bishop Inglis, of Nova Scotia, first visited Newfoundland, which had become part of his diocese, the population had risen to 70,000. Dr. Spencer, the first Bishop of Newfoundland, was appointed in 1839. At this time there were only eight clergymen in the whole colony. The population consisted chiefly

of fishermen, scattered along 1,200 miles of coast, who depended for their livelihood on cod, seal, and lobster fisheries.

As the Church in Newfoundland became more able to support itself, the S.P.G. gradually reduced its grant in order to meet the more pressing claims which reached it from other lands.

It was with no ordinary pleasure that the Committee received a letter from the Secretary of the Newfoundland Diocesan Synod, at the end of 1920, in which he says, "Our Synod which met last September decided by a unanimous resolution to relieve your Society of any further obligation for stipends for this diocese, and thus release the amount which we are now receiving for your operations elsewhere. To-day's draft is in a sense historic, as it means the relinquishment of the assistance which your Society has given to this diocese for over two hundred years."

The aim of the Society, ever since its formation in 1701, has been to help to establish self-governing and self-supporting branches of the Church overseas, and to withdraw its financial support as soon as these were able to forgo their assistance. Thirty years ago the annual grant to Newfoundland stood at nearly £4,000. This was gradually reduced, till in 1919 it stood at £250. Only last year the Bishop of Newfoundland handed over to the S.P.G. £1,000, which had been contributed by the parishes in his diocese towards the general work of the Society.

There is yet a further sequel to be told. It can best be told in the words of a letter received early in 1922 from Mr. Stocker, a missionary whom the S.P.G.

helps to support at Shantung, North China. He writes :—

"At the special request of the Missionary Board of the diocese of Newfoundland I returned to China from England by the Canadian route, paying a short visit to Newfoundland on the way. During the twenty days spent on the island I travelled right across the diocese, giving addresses or lectures in each place on our work in China, or on missionary work in general. Altogether my wife and I gave forty-nine addresses in less than three weeks. We found a warm welcome everywhere. A large percentage of the people are poor, being mostly engaged in the fishing trade. At present there is considerable depression among the poorer classes, owing partly to poor fishing seasons and partly to loss of trade in foreign markets. The result is that in some parts of the island many of the people are dependent on the Government for relief. In spite of this the Church of Newfoundland—which has only become self-supporting in recent years—is now paying all its own expenses, and is also finding some way to provide for the support of a missionary in China."

Canada

The first appeal to the Mother Church from English residents in any part of Canada was received in 1711 from "the gentlemen that compose the council of war at Annapolis Royal" in Nova Scotia, who prayed "that ministers may be sent over to convert the Indians." The first grant for work in Canada made by the S.P.G. was made to the Rev. R. Watts, when he was starting

for Annapolis in 1727. The first Bishop in Nova Scotia, Charles Inglis, was consecrated in 1787 as Bishop of the whole of Canada and Newfoundland. He had previously been Vicar of Trinity Church, New York.

Reaping on the Prairie.

The Society started work in the Quebec Province in 1759, New Brunswick in 1783, Ontario Province in 1784, Rupert's Land in 1850, British Columbia in 1859, North-West Territories in 1875.

Here, as elsewhere, the policy of the S.P.G. has been to assist in the starting of new work and in the establishment of self-supporting dioceses, and then to transfer its grant to other districts where self-support

was for the time being impossible. The S.P.G. has helped to start work in every diocese in Canada, and has been able to withdraw gradually from Eastern Canada and to concentrate its efforts on starting and supporting work in the prairie dioceses and in Western Canada. It is an impressive experience to stand, as the writer has stood, in the centre of the prairie and to be told that the wheat-producing area on the prairie is so large that were France, Germany, Austria, Hungary, and Italy placed there, there would still be room to walk round ; but any sense of satisfaction which may be produced by the knowledge that this vast area, the population of which will one day exceed that of the British Isles, forms part of the British Empire is qualified or destroyed by the knowledge that England, which has sent so many of its sons to cultivate this huge district, has failed to send out an adequate supply of clergy to minister to their spiritual wants, with the result that many of those who have been brought up on the prairie know hardly more about the Christian Faith than the heathen in Central Africa.

A Family on the Prairie.

As an illustration of this statement we may refer to a report from the Lady Superintendent of the Teachers' Hostel for women at Saskatoon, who writes in *The Canadian Churchman* :—

"Startling is the ignorance of the most elementary facts of our holy faith shown by the children in the lonely districts of Saskatchewan. In one district the Name of our Lord was known only as an oath. In another the teacher had begun school by teaching the children the Lord's Prayer. She met one of the mothers later in the week, and the woman remarked, 'My little girl told me, "Teacher is showing us such a funny new game. You kneel down, close your eyes, fold your hands, and teacher says something."' Poor child and poor mother! in a district where the meaning of the triple crosses of the Union Jack floating over that little school-house is unknown. As Edith Cavell said, 'Patriotism is not enough if not founded on Christianity.'"

The greater part of the Canadian prairie is included in the dioceses of Qu'Appelle, Saskatchewan, Calgary, and Edmonton. Into these dioceses immigrants are continually pouring. The stream of immigration, which was interrupted by the war, is now flowing with renewed force. During 1920 nearly 200,000 persons left our shores to settle in other parts of the British Empire, and of these half went to Canada. Winnipeg is a centre through which the immigrants who are bound for the prairie pass. It is also a collecting centre for wheat, and the sidings attached to its station contain one hundred and forty-five miles of railway lines. The rate at which its population has been increasing may be illustrated by a remark which a citizen of Winnipeg made to an acquaintance whom he met in the train. "Have you seen Winnipeg?" he asked. "Yes," was the reply, "I saw it a month ago." "Ah!" said the citizen of Winnipeg, "but you should see it now!"

In 1907, in response to an urgent appeal from the bishops on the prairie, fifty laymen were sent out from England, who held services during the summer months, and spent the winter studying at Saskatoon with a view to ordination. A little later (1910) the Archbishops' Western Canada Fund was started, a fund which has raised altogether £180,000, and has done untold good. During the ten years of its existence the Archbishops' Fund sent out 138 workers. It built, or helped to build, 70 churches, and secured sites for the building of 168 more. It built and equipped three large mission houses. This fund has now ceased to exist, but the spiritual needs of the prairie are not less, if, indeed, they are not greater than they were when the fund was started. In some cases churches have been built and work has been started with the help of this fund, and now that the fund has ceased to exist large districts are left without any clergy, and without even a lay reader who can hold a service on Sunday.

A Sunday on the prairie

The following brief description of a Sunday which the writer of this book spent on the Canadian prairie may help readers to understand the kind of lives which the prairie parsons live, and the reason why the Church on the prairie is not at present self-supporting :—

One Saturday night we were invited by the priest with whom we were spending the week-end to preach on the Sunday at three centres in his parish. We started at 7 a.m., and in the course of a sixty-mile jolt across the prairie, a road being at times altogether lacking,

we visited three townships, or small collections of settlers' houses, where a wooden church existed. At the close of the day the priest in charge of the district explained that we had now gone round a quarter of his parish, and that he tried to go round it himself once a month. He went on to explain that his parish was small compared with the parishes served by several neighbouring clergy. In each place that we visited we received a hearty welcome, and it was abundantly clear that the efforts that were being made by the supporters of the S.P.G. to assist in providing clergy for the prairie were gratefully appreciated. In response to our inquiry whether the settlers on the prairie could not provide the whole cost of the extension of spiritual work in their midst, the conditions under which very many of them were living were explained to us. As we were jolting along across the prairie our attention had been attracted by a house which appeared to be rather better built and more sumptuous than its neighbours. When we asked who was its owner, we were told that a few years ago he had been a London 'bus-driver. When his 'bus was driven off the streets by motor omnibuses he decided that it was time for him to go to Canada; and, having obtained a free passage

A TYPICAL PRAIRIE CHURCH.

through an emigration society, he arrived in Canada in the early spring and applied for a free grant of 160 acres. These grants are made conditional upon the person who receives one being able to show at the end of three years that he has ploughed up 100 acres of his land. Our friend the 'bus-driver arrived in the early spring, and after building a hut made of sods in which to reside, he hired himself out to a neighbouring settler. The wages that he received during the summer sufficed to keep him during the following winter, and to pay for the hire of some oxen with which he ploughed a few acres of his own land in the spring. The following summer he divided his attention between his own land and that of his neighbour, and by the end of the third year he had ploughed his 100 acres and secured the freehold of his land. By the end of his fifth year he had bought out his next-door neighbour and built himself the best house in the district. His experience was similar to that of many who come out from England prepared to work hard. It is obvious that as long as the majority of settlers in any given district are struggling to support themselves and to secure the freehold of their property it is very difficult for them to contribute at all adequately towards the support of a prairie parson. Moreover, we have to remember that more than half the settlers are not members of the Anglican Church. Many have come from the continent of Europe, and speak English but imperfectly.

The journey which we made on wheels is made with equal speed and greater comfort in the winter on sledges pulled by horses, or in the far north of Canada by dogs. The cold is great, but it is so dry and

invigorating that many people prefer the winter to the summer.

To build one of the little churches such as those in which we ministered costs from £70 to £200. We have often wondered as we have read appeals in parish magazines in England for new organs or new windows how many dozen churches the money subscribed for one of these objects would build. Those who worship in their beautiful parish churches Sunday by Sunday in England would do well to direct their sympathies from time to time to those who are striving amidst many difficulties to minister to the spiritual needs of their fellow-countrymen on the boundless prairie, and before voting for the building of a fresh organ or the erection of a new window, might ask whether their parish could not undertake the building of a wooden church in Canada.

The Dominion of Canada

It is interesting to recall the origin of the title "Dominion of Canada." When in 1867 the cabinet of the Canadian Government had failed to agree on the name to be given to the Federation of Canadian States which was about to be established, the Canadian Prime Minister, Sir John Macdonald, recalled the verse of a Psalm (lxxii. 8) which he had read that morning at family prayers—"His dominion shall be also from the one sea to the other," and suggested that the title of the new Federation should be the Dominion of Canada. The adoption of his suggestion should serve to remind us that in striving to fulfil our obligations towards our fellow-countrymen in Canada we are helping to

accomplish the aim of those by whom its name was chosen.

The West Indies

The Society's connection with the West Indies dates from 1710, when it accepted the trusteeship of the Codrington estates in Barbados. These estates have helped to support the Codrington College, where most of the clergy who have worked in the West Indies have been trained. As early as 1715 the Society sought to establish two bishoprics in the West Indies, but its representations were not successful until more than a century had elapsed. In 1824 the Sees of Jamaica and Barbados were founded.

The Society's work has been chiefly amongst the negro population, who were formerly slaves. Bishop Coleridge, in describing the scene in the Windward Islands on the Day of Emancipation (August 1, 1838), refers to the results of the Society's work. He says :—

"Eight hundred thousand human beings lay down at night as slaves, and rose in the morning as free as ourselves. It was my peculiar happiness on that ever memorable day to address a congregation of nearly 4,000 persons, of whom more than 3,000 were negroes just emancipated. Among this mass of people of all colours were thousands of my African brethren joining with their European brothers in offering up their prayers and thanksgivings to the Father, Redeemer, and Sanctifier of all. To prepare the minds of a mass of persons for a change such as this was a work requiring the exercise of great patience, and altogether of a most arduous nature. And it was chiefly owing to the Society for the Propagation of the Gospel that that day not only passed in peace, but was distinguished for the proper feeling that prevailed, and its perfect order."

In *British Guiana*, where the Society began work in 1835, it helps to support work amongst the English settlers, the native aboriginal population, and amongst the large number of Indian and Chinese coolies. Amongst these last very encouraging work has been done.

Coolie hut: British Guiana.

CHAPTER III

The S.P.G. in Africa

West Africa

IT is hard to believe that the first Englishman to go out as a missionary to the heathen in Africa did not start his work till 1751. The S.P.G. had the privilege of sending this missionary. The Rev. Thomas Thompson, the missionary to whom we have referred, resigned his Fellowship at Christ's College, Cambridge, "out of pure zeal to become a missionary in the cause of Christ," and, after labouring for five years in New Jersey, volunteered as a missionary for West Africa. He sailed from New York at the end of 1751, and laboured on the Gold Coast for five years. He was apparently the first Englishman to work as a missionary in the continent of Africa. One

The Girl Guides: Gold Coast.

of his converts, Quaque, was educated and ordained in England, and afterwards laboured as a missionary in West Africa for fifty-one years. After his death the Society's work in West Africa was suspended till 1904, when it undertook to support a bishop and a staff of clergy in the Gold Coast Colony. Archdeacon Hamlyn was then consecrated as assistant to the Bishop of Western Equatorial Africa. In 1908 the Gold Coast was constituted as an independent bishopric. The diocese extends for about 500 miles into the interior.

Up to the present its work has been chiefly confined to English traders and miners, but it is hoped that in the near future it may be possible to take advantage of the wonderful opportunities for developing missionary work amongst the pagans in the interior, many of whom have expressed an eager desire to receive Christian instruction.

South Africa

The Cape of Good Hope, which was held by the English from 1795 to 1803, finally became a British possession in 1806. In 1820 the S.P.G. sent out the Rev. W. Wright to minister to the English residents at the Cape, and voted £500 towards the building of a church there, but so little were the spiritual needs of the English settlers appreciated by the Cape Government that it represented that "such a building was not wanted in Capetown." The S.P.G. grant was accordingly spent on the erection in 1821 of a church at Grahamstown. Mr. Wright, later on, helped to establish schools for English, Dutch, Malays, Negroes,

and Hottentots. Bishop Turner, of Calcutta, who visited the Cape in 1829, reported that there were only nine clergy in the colony, one of whom, the Astronomer Royal, was in deacons' orders. Bishop Wilson, of Calcutta, held an ordination at Capetown in 1832. When at length the first bishop (Gray) was consecrated in 1848 there were only fourteen clergy in the colony. The bishop stated that his object was to increase the number of clergy and to provide churches, schools, and teachers for the members of the Anglican Church, and "to wipe off the reproach hitherto attaching to the Church of England for being almost the only communion of Christians which had not

Bishop Gray.
(Bishop of Capetown, 1847–1874.)

attempted to establish missions among the multitudes of heathen within and around the colony."

During his episcopate of twenty-five years, work, both amongst the English and the African peoples, made encouraging progress. When he died in 1872 five dioceses had been created—Grahamstown (1853), Natal (1853), St. Helena (1859), Bloemfontein (1863), and Zululand (1870). With the advent of Bishop Gray the Anglican Church began to display an active interest in missionary work, and within fifteen months of his arrival at Capetown seventy adults were baptized in St. George's Church, three of whom had been Mohammedans, while the rest had been heathen.

It is impossible in the brief space available to give any connected account of the work started and supported by the S.P.G. throughout South Africa, but two or three selected missions will enable the reader to gain some impression of the work taken as a whole.

Zululand is a diocese in which there are few European residents and in which the work of the missionaries has not been interfered with by the indifference or opposition of European traders.

The builder of thirty churches

On January 21, 1879, an English army was annihilated by the Zulus at the Battle of Isandhlwana, and on the following day the victorious Zulus attacked Rorke's Drift, twelve miles distant. The defence of this place by the tiny English garrison forms one of the noblest chapters in the history of the British army. In the following year a mission was started at Rorke's Drift.

Outstation : S. Patrick's, Bloemfontein.

When Mr. Johnson opened the mission in 1880 there was not an African Christian in the whole district. Eighteen years later, when the foundation-stone of the central church was laid, 2,500 persons were present, all of whom were either Christians or "hearers" preparing for baptism. Archdeacon Johnson has trained nearly all the catechists and teachers by whom this large district has been evangelized. On the occasion of the opening of the church at Rorke's Drift 133 catechists and delegates from the outstations were present, and at a conference which was held afterwards it was decided to carry into effect a scheme for the self-support of the whole mission, which involves an annual contribution of 5*s*. from each male adherent, and 2*s*. from each female adherent.

A totally different sphere of mission work in which the S.P.G. has been concerned in South Africa relates to the evangelization of the Africans who are engaged in the diamond workings at Kimberley, and the gold mines at Johannesburg. On the reef near Johannesburg, which extends for about fifty miles, are to be found 100,000 Africans, gathered from many different tribes and speaking various languages. To many of these the months or years which they spend at the mines mean their first and only contact with Europeans. Those who have come across gold mines in any part of the world will not need to be told that the moral or religious atmosphere which they help to create is not uplifting or helpful.

Experience in South Africa has shown that there is good reason to dread that the majority of those who have come from non-Christian lands will go back to their countrymen convinced that the religion of the

white man, if indeed he has any, is not worth while making any effort to acquire. To counteract this impression and to carry the Christian Faith into districts to which no missionary has as yet gone, the S.P.G. has striven to start and extend missionary work on the Rand. At the present time the greater part of the European missionaries are members of the Community of the Resurrection, but the work is still largely supported by the S.P.G. Its results have not been so visible as have been the results of missionary work in Zululand, but they have been far extending.

For many years after missionary work was developed in South Africa missions were regarded both by the English and Dutch settlers with dislike. It was asserted, and sometimes with reason, that the education which the missionaries supplied tended to unfit the Africans for manual work, and made it almost impossible to employ them as servants or labourers.

Partly as a result of the improvement that has taken place in the methods of missionary education, and partly in consequence of the better understanding of the results which missions have achieved, the attitude of the peoples of European descent in South Africa towards missions has undergone a considerable alteration. A South African Government report has declared that Christian Missions afford the only hope of effecting any great and permanent improvement in the lives and characters of the natives, and this statement has been endorsed by very many who have had no connection with missions, but who have been brought into close contact with the peoples of South Africa. Lord Selborne, formerly High Commissioner of South Africa,

speaking on one occasion to undergraduates at Oxford, said, "I have no difficulty in stating the impression left on my mind, and that is the profound contempt which I have no desire to disguise for those who sneer at missions."

Madagascar

The London Missionary Society started work in Madagascar in 1818. Their converts suffered cruel persecutions prior to the proclamation of religious liberty in 1861. In the following year the Bishop of Mauritius, with the hearty goodwill of the L.M.S., inaugurated an Anglican Mission and handed to the king a Bible sent by Queen Victoria. In 1874 the Rev. R. K. Kestell-Cornish was consecrated as its first bishop. The S.P.G. Mission is represented at the capital Antananarivo, where a cathedral has been built, but its work lies chiefly on the east coast. The conquest of Madagascar by the French in 1883–85 interfered with the progress of missions, but since the war the attitude of the French has been more friendly, and many of the obstacles to their development have been removed. During the episcopate of Bishop King a Malagasy Synod was formally constituted in 1918.

The work falls into two distinct branches—(1) the work in Imerina, the central province, among the Hova; (2) the east coast work among the Betsimisaraka, Antaimora, and Vorimo. There is also a group of small churches in the north-west of the Island which is visited once a year by the bishop, and which has four native priests, supported by the people themselves. At

S. Augustine's College, Ambinanindrano, Madagascar.

Antananarivo is the cathedral church, and three suburban and seventeen district churches. There are also a boys' high school and a girls' higher grade school, with a small boarding-house. At Ambatoharanana the Mission possesses a theological college and mission station, with thirty district churches. There is also a mission station with an excellent school and workshops at Ramainandro, with twenty-two district churches. The coast work is more difficult than that among the Hova, as the Antaimora, Betsimisaraka, and Vorimo are much less intelligent and harder to convert. The four existing stations are—Andovoranto, with Tamatave ; Ambinanindrano College (with eighteen students), and twenty mission stations ; Mahanoro, with twelve mission stations ; Mananjary, with ten mission stations.

CHAPTER IV

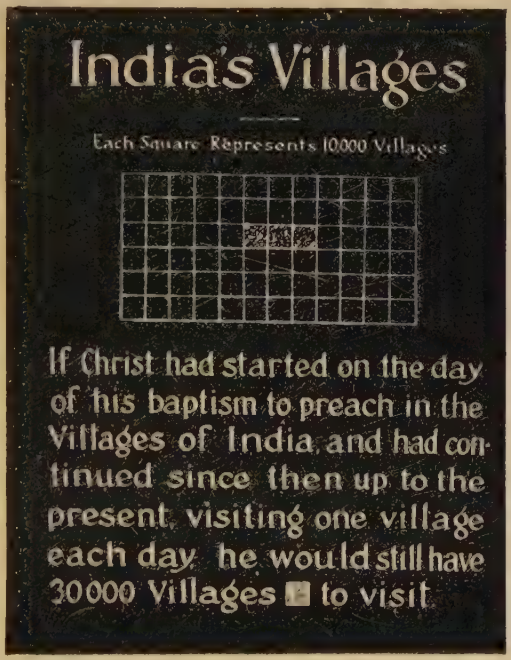
The S.P.G. in India

The size and population of India

BEFORE referring to the work which the S.P.G. has done in India, let us try to form some idea of the size and population of this vast country. According to the last census (1921) the population of India is 329,000,000. For most people a million has no clear or distinct meaning—it means only a very large number. When we are told that the population of India is so many million we cannot appreciate at all what this means. It may help us to realize a little better what it means if we try to picture the population of India marching past us, say, at the rate of twenty a minute. If the people of India continued to march day after day and year after year, without a moment's cessation, it would take over thirty years for them to go by, and by the time that the last person had passed a new population of equal size would have been born, so that the procession would, in fact, go on for ever.

If we cease to think of Indians as individuals and think of them as gathered into village communities, the difficulty of realizing the extent of India's population is still enormous. The diagram which is here given may help us to understand how innumerable are India's villages. It will help us at the same time to realize that

India can never be converted to the Christian Faith by the preaching of European missionaries. India will be converted by Indians, and it is in order to train those who will become India's prophets and teachers that we desire to send out a largely increased body of missionaries. To withdraw our missionaries from India to-day, or materially to decrease their number, is to put off to an indefinite future the day when India shall be won for Christ.


India's Villages
Each Square Represents 10,000 Villages
If Christ had started on the day of his baptism to preach in the Villages of India, and had continued since then up to the present, visiting one village each day, he would still have 30,000 Villages to visit

Of the five million Christians in India and Burma, less than half are the result of Roman Catholic, and only one-eighth are the result of Anglican Missions. The various Anglican Societies (S.P.G., C.M.S., C.E.Z.M.S., etc.) work under thirteen bishops.

The S.P.G. began its work in India by contributing towards the support of Danish missionaries in 1818, its own workers being first sent out in 1820.

In India the S.P.G. helps to support missionary work at 433 head-stations and 3,500 outstations. Its European representatives are assisted by 980 workers of Indian birth. For several years past the number of Indians confirmed in connection with the missions which it helps to support has been about 3,500, while 50,000 children attended its mission schools. The S.P.G. helps to support 102 European clergy, and 173 who are of Indian nationality. It also helps to support 11 lay missionaries, and 170 European and 25 Indian women missionaries.

It is only possible to allude to a few specimens of the work which the Society is helping to support throughout India.

Calcutta

In 1820 the Society contributed £5,000 towards the establishment of a missionary college at *Calcutta*, which was subsequently called Bishop's College. The college was intended to be a centre of missionary work in Bengal and to prepare Indians to become "preachers, catechists, and schoolmasters." Though the college has done much useful work, it has not quite fulfilled the purpose of its founders. Within recent years it has been reorganized, and it now serves as a theological training college for English-speaking Indians, who come from all parts of India. The Society has supported work in the city of Calcutta, and in the Sunderbuns District. Nearly all the work which it now assists is carried on by Indian clergy.

Assam

A new Diocese of Assam was formed out of the Diocese of Calcutta in 1915. The tea plantations in Assam are for the most part worked by coolies who come from Chota Nagpur. Of these coolies, more than 5,000 are Christians belonging to the Anglican Church. The Bishop of Assam is extremely anxious to secure

Trichinopoly College.

additional workers and additional support, in order to enable him to minister to the European tea-planters and to the immigrants from Chota Nagpur, as well as to the peoples of Assam.

Missions in Tinnevelly

The German missionary, Christian Schwartz, who was sent out to India by the Danish missionary society in 1750, was in part supported by the S.P.C.K. from 1767 till his death in 1798. The chief centres of his work were at Trichinopoly and Tanjore. In 1771 he

visited Palamcotta in Tinnevelly, and in 1785 he dedicated a church which was built by Clorinda, a Brahman widow who had become a Christian. It is interesting to note that the names of the fifty baptized Indians which are still to be seen in the church register include representatives of thirteen different castes. In

A TAILORING CLASS: S.P.G. MISSION, NAZARETH, SOUTH INDIA.

1820 the C.M.S. began missionary work in Tinnevelly, and in 1825 the missions in Tinnevelly, Tanjore, and Trichinopoly, which had been in part supported by the S.P.C.K., were transferred to the S.P.G. At this time there were about 4,000 Christians, 22 catechists, and 15 Indian teachers connected with the Tinnevelly Mission. The most remarkable missionary whom the S.P.G. has been privileged to support in South India was the Rev. R. Caldwell, who laboured for fifty years

as a missionary, and from 1877 to 1891 as a missionary bishop, in Tinnevelly.

In Tinnevelly to-day are to be found a large number of Christian villages. The traveller who approaches one of these villages does not need to inquire whether the village which he is about to enter is inhabited by Christians. Before he catches sight of the church or school, which is a feature of the larger villages, he has only to look into the faces of the inhabitants whom he meets in its streets to discover that the haunting look of fear, or of despair, which characterizes so many Hindus, has given place to one expressive of hope and of happiness.

The majority of the Christians throughout Tinnevelly are drawn from the caste of the Shanars, whose occupation is to climb the palmyra trees and to extract the juice in order to make toddy. At the present time the Christians connected with the Anglican Church number about 80,000, of whom somewhat less than half have been influenced by the S.P.G. Missions. A large number of these have become Christians on the occasion of one or other of the Mass Movements that have occurred. In 1877, for example, nearly 30,000 applied for Christian instruction. Both the S.P.G. and the C.M.S. Missions are tending to become self-supporting, and the system of Church Councils which has been established places the control of the missions in the hands of their Indian representatives.

Madras

The Society's connection with Madras dates back to 1721, when it made a grant of books to a charity school

Indian Officers of 71st Punjabis (Christian) Regiment.

at Fort St. George. In 1825 the S.P.C.K. transferred to the S.P.G. the work to which it had contributed in Madras. As in the case of the two other Presidency towns, the success which Christian Missions have attained has never been comparable with that which has been gained in smaller towns or in the villages. Even in the districts round Madras progress has been very slow and chequered. Lack of progress has been partly due to caste disputes amongst professing Christians, and partly to the fact that, in response to local agitation, Christian communities were in many instances established as self-governing churches, and European superintendence was prematurely withdrawn. Several of these Christian communities have, as a result, ceased to exist.

The most remarkable institution which the S.P.G. has supported in South India is the college at Trichinopoly—Schwartz's tiny mission school has developed under the fostering care of the S.P.G. into one of the greatest centres of missionary education in India. The college is affiliated to Madras University, and in the college and the branch schools belonging to it there are more than 2,100 students.

The Telugu Missions

The Telugu Missions supported by the S.P.G. are now superintended by the Indian Bishop of Dornakal (Azariah). They lie about 500 miles north of Madras. The Telugu-speaking peoples number twenty millions. The first missionary supported by the S.P.G. started work at Cuddapah in 1854. The work spread rapidly, and by 1859 thirteen congregations had been formed.

By 1879 there were seventy-six Christian communities. These included 4,000 adherents, of whom 2,000 had been baptized. The Christians are, for the most part, weavers by profession, and include very few belonging to the regular castes. This mission has always been undermanned, and the number of converts might have been almost indefinitely increased had it been possible for the missionaries to accede to half the requests which have reached them from the representatives of Telugu-speaking villages asking for Christian teachers.

Bombay

In 1825 the S.P.G. received a petition from a number of English residents in Bombay begging that missionary work might be started, but nothing was done for another ten years. In 1836 Captain Candy, of the East India Company's army, was ordained as a missionary in Bombay, and the mission which he inaugurated, and to which the S.P.G. contributed, "was productive of much good." Later on the Society established missions at several centres, including Kolapore, Ahmadnagar, Dapoli, and Dharwar. The most extensive and the most encouraging of the missions supported by the S.P.G. in the Diocese of Bombay is that in the district of Ahmadnagar, which was started in 1871.

The Society has carried on work in the City of Bombay both amongst Hindus, Moslems, and Jews; but the work has been on a comparatively small scale, and the visible results as compared with those attained elsewhere have not been great.

The district of Ahmadnagar, which is about the size of Wales, contains a population of half a million Hindus of various castes. The number of baptized Christians connected with the mission is about 8,000. The number of women missionaries connected with the S.P.G. has been greater than that of the men, the result being that the women converts far exceed in number the men converts, and the surprising result has been reached that whereas in the greater part of India Indian Christians cannot secure Christian wives, in the Ahmadnagar district it has been most difficult for Christian women to find a sufficient supply of Christian suitors.

The most romantic mission in this diocese in connection with the S.P.G. is that which, on the invitation of the Indian Government, has been developed in recent years amongst the criminal tribes near Hubli.

Delhi

The S.P.G. began work in Delhi in 1854, when the Society sent out two missionaries to develop the work which Mr. Jennings, the Government chaplain, had begun. These three and several Indian converts were massacred during the Mutiny (1857). Two years later the work was restarted. In 1877 a Cambridge University Community Mission was started to work in conjunction with the S.P.G., Edward Bickersteth, afterwards Bishop in Japan, being its first head. Two of its subsequent heads were G. A. Lefroy, afterwards Bishop of Lahore and later of Calcutta, and the Rev. S. S. Allnutt. S. Stephen's College, Delhi, which has

now become a university college, is one of the most important centres of education in North India. Its principal is an Indian Christian. Delhi is largely

Entrance to S. Stephen's College, Delhi.

a Mohammedan city, and a great part of the mission work supported by the S.P.G. has been carried on amongst Moslems. Outside the walls is the large hospital for women and children which is carried on by doctors and nurses supported by the Society. Special mention should be made of the work amongst Eurasians

(now known as Anglo-Indians) carried on by the S. Hilda's Society, which works in connection with the Society at Lahore.

Cawnpore

In 1833, at the request of some of the inhabitants who had been influenced by the preaching of Henry Martyn, the Rev. J. Carshore was sent by the Society as a missionary to Cawnpore. The mission developed steadily, and included a number of schools and other centres of work in and round Cawnpore. The chaplain at Cawnpore, the two European missionaries, the catechists, and all the Indian Christians who had not escaped into distant districts were massacred during the Mutiny. As soon as the news reached England the Society "determined, God being its helper, to restore those desolated missions on a broader foundation than before." The mission is now perhaps the best equipped mission in India connected with the Society. Its activities include a university college, schools for boys and girls, a mission hospital for women, and a well-organized mission to the zenanas. In 1889 two

The Most Rev. Foss Westcott, D.D., Bishop of Calcutta. Metropolitan of India.

The Right Rev. G. H. Westcott, D.D., Bishop of Lucknow.

sons of Bishop Westcott of Durham joined the mission and helped to start a mission brotherhood. One of them became Bishop of Chota Nagpur and afterwards

S. Catherine's Women's Hospital, Cawnpore.

Bishop of Calcutta, the other became Bishop of Lucknow, which includes the city of Cawnpore. The industrial workshops, where carpentry, printing, and brass work were taught, were for many years a special feature of this mission.

Chota Nagpur

Chota Nagpur, which is a hilly district about the size of England, lies about 200 miles north-west of Calcutta. On the invitation of a number of Christians who had formerly been connected with the Gossner Mission, the S.P.G. began work at Ranchi in 1869.

During the last fifty years the work has greatly developed, and the number of baptized Christians connected with the S.P.G. Mission is about 23,000. Bishop Whitley, its first bishop, was consecrated in 1890. In the same year Dublin University undertook to start work in this diocese. The Mission, which is carried on by men and women, includes an important college affiliated to Calcutta University, and a hospital at Hazaribagh. Great efforts have been made in this diocese to render the Church self-supporting, and to secure that the Indian clergy and teachers should live the life of the people to whom they minister. The writer of this volume on one occasion met an Indian priest on a road near Ranchi, dressed in the simplest style without socks or hat, and on inquiry was told that he was the priest in charge of the district. His stipend was £16 per annum, the greater part of which was contributed by the members of his congregation, the wages of whom averaged 3*d.* a day. The experiment of ordaining men of very little education but of good repute who are willing to live the simple life which their people are forced to live has been tried in this diocese and has met with a considerable measure of success.

In concluding this brief account of the work which the S.P.G. has helped to develop in India we may quote the words of our present King, who, after making a prolonged tour through India, as Prince of Wales, said on April 27, 1907, "From personal observation in almost every part of the Empire I can testify to the great results that it [the S.P.G.] has achieved, and to the strenuous and self-denying life of its workers."

Burma

The first missionary sent by the S.P.G. to Burma was Mr. Cockey, an Eurasian from Bishop's College,

A Burmese Bazaar.

Calcutta, who took charge of a school at Moulmein, near Rangoon, in 1857. In 1860 Mr. J. E. Marks, a trained schoolmaster from England, took charge of the school. After his ordination in 1863 he was transferred to Rangoon, where he started S. John's College, which eventually became one of the largest schools in the Indian Empire.

In 1868 Mr. Marks visited Mandalay, the capital of Upper Burma, where he was welcomed by the King Min-dohn-Min, who eventually built at his own expense a school for 1,000 boys, and a church, the font for which was presented by Queen Victoria. The school was attended by nine of the king's sons, who in the early days of the mission rode to school on elephants. The king died in 1878, and the attitude of his successor, Thee Baw, became so hostile that the mission had to be withdrawn. After the capture of Mandalay and the annexation of Upper Burma the mission was restarted and centres of work were opened at Shwebo and Bhamo. Mandalay is now the head-quarters of the Winchester Brotherhood, which works in connection with the S.P.G.

Of the work done by the S.P.G. in Burma that which has attained the most visible success has been done amongst the Karens. Before the advent of Christian missionaries they were an ignorant and backward people, held in contempt by the Burmese. They form one of several tribes who live in the hilly districts in the interior. Of the 700,000 Karens 100,000 are Christians, the great majority of whom are connected with the American Baptist Mission, which was started by Judson in 1813. A tradition had long existed amongst the Karens to the effect that their ancestors had possessed a knowledge of the true God, which, owing to the wickedness of the Karens, had been withdrawn. It was generally believed that a day would come when white men would appear in their midst, who would restore to them the sacred books which, it was believed, their ancestors had possessed, and would teach them

concerning the true God. The prevalence of this tradition procured from the Karens a ready response to the teaching of the American, and later on of the English missionaries. The S.P.G. Mission dates from 1875, when a large number of Christians who had been connected with the American Mission and had separated from it asked that the S.P.G. would start a mission amongst them. For five years the Society hesitated to accede to this request, but when it appeared that these Christians were drifting back into heathenism and that there was no hope that they would attach themselves again to the American Mission, the Society agreed to start work amongst them.

From that time onward the mission has steadily developed. The number of Karen clergy is now nine.

Burma, which was formerly in the diocese of Calcutta, was formed into a separate diocese in 1877.

In addition to the work amongst the Burmese and the Karens, the Society helps to support missions amongst the Chins and amongst the Tamil and Chinese immigrants. It also helps to support a most successful mission to the blind carried on in Rangoon. The widespread influence exerted by the late Ye Chan, formerly a Buddhist, and afterwards a Christian, hermit, suggests the agency by means of which the Christian Faith can perhaps best be commended to Buddhists in Burma.

CHAPTER V

The S.P.G. in the Far East

Singapore

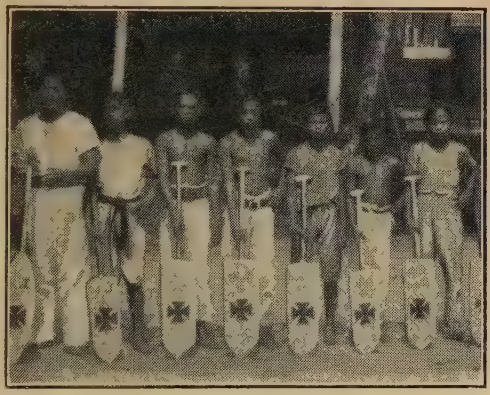
SINGAPORE, which from 1869 to 1909 was included in the diocese of Labuan and Sarawak, was constituted a separate diocese in 1909. It embraces the Straits Settlements and the Federated Malay States. The population of the diocese includes about 7,000 Europeans, a large number of whom are engaged in the production of rubber. It also includes 1,200 Tamil and Chinese coolies and 45 millions belonging to various indigenous races. Schools have been opened in Singapore, Kuala Lumpur, Taiping, and other centres, and a medical Mission has been established in Singapore. The Bishop of Singapore also supervises the Anglican clergy working in Siam and Java. The staff of workers includes five clergy of Asiatic birth.

Borneo

Rajah Brooke, the first English Rajah of Sarawak, a large district in the north-west of Borneo, appealed to the Anglican Church in 1846 to send a mission to Borneo. A committee was formed in England with this object in view, to the funds of which the S.P.G contributed, and in 1853 the Society undertook the charge of the mission. Two years later Dr. McDougall, a medical missionary, was consecrated as Bishop of

GROUP OF DYAKS.

Labuan (a small island north of Borneo) and of Sarawak. A large proportion of the Christian converts in Sarawak have been won from the Dyaks, who were known far and wide as head-hunters. Thousands of these Dyaks have become Christians, and their characters have been transformed by their new faith. The chief centres of the Society's work are at Kuching and Banting. Included in this diocese is the country known as British North Borneo, which is not governed by the Rajah. At Sandakan the work amongst Chinese immigrants has met with a large measure of success. Progress throughout this diocese has been greatly handicapped by the failure of the Church at home to provide priests in sufficient number to render possible any continuous policy, or even to maintain the stations which have already been occupied.



S.P.G. Mission Schoolboys: Borneo.

China

In 1843 the S.P.G. raised a sum of money in order to maintain an English chaplain at Hong-Kong and subsequently contributed towards the endowment of this see.

Chinese Churchmen.

Its first attempt to start missionary work was not made till 1874. Soon after the appointment of the first Day of Intercession for Missions in 1872, and as a direct outcome of it, the Society was enabled to send out two missionaries—the Rev. C. P. Scott and the Rev. M. Greenwood—to North China. Mr. Scott became Bishop in North China in 1880, and continued as bishop for thirty-three years, after which he served as an ordinary missionary under his successor, Bishop Norris. The S.P.G. mission ministers alike to Europeans and to Chinese. The diocese of Shantung was formed out of the diocese of North China in 1903.

Two clergy and three women missionaries supported by the S.P.G. were amongst those besieged in Peking during the Boxer insurrection. Had it not been for the assistance afforded by the 2,750 Chinese Christians who helped to defend the Legation, it is probable that the siege would have ended in the massacre of the whole European population in Peking. During the Boxer rebellion three missionaries supported by the Society—Sydney Brooks, Charles Robinson, and H. V. Norman—suffered martyrdom. It is interesting to record that the Boxer persecution, which resulted in the martyrdom of tens of thousands of Christians, not only failed to check the spread of Christianity, but was a direct cause of its spread. During the eight years that followed the Boxer persecution more Chinese became Christians than during the eighty years which preceded it.

The chief centres of the work which the S.P.G. helps to support are at Peking, Yung Ching, Chi-chou, Tientsin, and Hochienfu in the diocese of North China; and Ping Yin, Tai-An, Tsinan, Cheefoo, Yen Chow,

Wei-Hsien, and Wei-Hai-Wei in the diocese of Shantung. The Society has made special efforts to support and develop medical missions in North China. Since 1903 it has shared in the work of the large Union Medical College, now supported by the Rockefeller Trust, in Peking. This is the largest medical

Union Medical College, Peking.

training school to be found in any non-Christian country. The Society also supports several small hospitals and dispensaries in the country round Peking. At Tsinanfu, the capital of Shantung, there is an important medical school for the training of Christian doctors, and at Ta Tungfu a hospital has been built in memory of the Rev. E. H. Mosse, who was killed during an air raid in London in 1918. The need of multiplying mission hospitals in China may be gathered from the

fact that whereas in the British Isles there is one doctor to every 1,100 persons, in China there is only one qualified doctor to every 710,000.

The Church of China

As a result of a conference held at Shanghai in 1912 all the missions of the English, American, and Canadian Churches have united, in order to form one Church. The title of this Church, Chung Hua Sheng Kung Hui, rendered literally is middle, flowery, holy, public Church. The Church of China now includes eleven dioceses—five supported by the C.M.S., two by the S.P.G., three by the U.S.A., and one by Canada. At the first Synod of the Chung Hua Sheng Kung Hui—or Holy Catholic Church of China, as we may be allowed to render it—it was decided that the Church should recognize its duty as a corporate body to undertake the task of propagating the Gospel throughout China; and in 1915 it was resolved to undertake work which should be supported and controlled entirely by the Chinese Church at Sianfu, the capital of Shensi. At a dismissal service held in Peking cathedral on August 27, 1916, the first two missionaries, the Rev. D. M. Koch and the Rev. J. H. Pu, were solemnly entrusted with the task of starting the proposed mission. Encouraging progress has already been made, and the mission is receiving the hearty support of the Chinese Christians.

The outlook in China

In 1914, when the war began, there were many who foretold that, as a result of the war, missions in China

would receive a serious set-back. We are now in a position to estimate some of the effects of the war, and it appears from the information supplied by many different missionary societies that the progress which Christian missions have made in China during the war, and during the time that has elapsed since the armistice was signed, has been greater than during any equal period of time since Christian missions were first started in China. Thus, in the two years which followed the outbreak of the war the number of professing Christians connected with the Anglican and Protestant missions in China increased from 526,000 to 654,000, and the number of communicants from 83,000 to 104,000.

Bishop Brent, who visited China during the war, says :—

"China to-day presents such an opportunity as I suppose the world has never seen before in a country that is not Christian. We were thrilled a few years ago as we heard reports from China after the republic was established. But let me tell you that the opportunities in China for Christianity to-day are tenfold more than they were six years ago. The opportunity is increasing by leaps and bounds. Again let me beg you in the Name of Christ and in the name of the Orient as a whole not to close the door of opportunity, but to think in the terms of the kingdom of God first, and dollars and cents afterwards."

Tourists and other visitors to China whose acquaintance with the country has been limited to the towns on the coast have often made light of the influence which Christian missions are exerting, but those who have had the best opportunities for obtaining information and for estimating its value are unanimous in expressing their belief that the one hope for the advancement of China is its acceptance of the Christian Faith. In this connection we may quote the words of one of America's

distinguished lawyers, Mr. Taft, ex-President of the U.S.A. In the course of a speech in which he referred to the missions in China which he had himself seen, he said :—

"I have known a good many people that were opposed to foreign missions. I have known a good many regular attendants at church who religiously refused to contribute to foreign missions. I confess that there was a time when I was enjoying a snug provincialism, that I hope has left me now, when I rather sympathized with the view of the father of Sam Weller when he said that he would not give anything for flannel waistcoats for the heathen, but would come down 'preety handsome for strait-veskits for some people at home.' Until I went to the Orient, and there were thrown on me the responsibilities with reference to the extension of civilization in those distant lands, I did not realize the immense importance of foreign missions. The truth is, we must wake up in this country. . . . It is through the foreign missions that we must expect to have the true picture of Christian brotherhood presented to those natives, the true spirit of Christian sympathy. That is what makes in the progress of civilization the immense importance of Christian missions."

We may supplement the opinion of the American ex-President by that of Dr. C. T. Wang, who was the representative of the Chinese Government at the Peace Conference in Paris, 1919. He says :—

"I have the growing conviction that the best contribution which could be given to China would be the gift of Jesus Christ. He is the only and sufficient answer to the question, 'What is the great need of China?' This country needs Christ because we need more light. There is deep darkness and ignorance among all classes of the people. It is this ignorance which is largely the base of all the great troubles from which China is suffering to-day. Christ brings light to all life, and will bring a better government and a truly revived nation. Christ also brings richer life to all who receive Him. Christians are few in China in comparison with the vast population, but the Christian life is now recognized by non-Christians as having a richer content than

anything which China has hitherto known. Give Christ to China, and this poor, distracted, ignorant, and selfish nation, plunged now in the midst of troubles and dangers, will find new life, and new happiness, and new strength."

Japan

The first branch of the Anglican Church to start work in Japan was the American Episcopal Church, whose first missionary arrived in 1859. The C.M.S. started in 1865, and the S.P.G. sent its first representatives—the Rev. W. B. Wright and the Rev. A. Shaw—in 1873. The S.P.G. Mission was rendered possible by gifts received from two anonymous donors whose enthusiasm had been aroused by the institution of the Day of Intercession for Missions in 1872. The two missionaries sent by the S.P.G. established themselves in a Buddhist temple in Tokyo, and on Good Friday, 1874, they held a service for Europeans in this temple. The mission met with an immediate welcome, and in the course of the next few years many Japanese were baptized. The American Church consecrated a bishop for Japan in 1866, the first English bishop being Bishop Poole, who was consecrated in 1883. He was succeeded by Bishop Edward Bickersteth (1886–97), who contributed much to the development of missionary work and towards the organization of a self-governing Church of Japan. In 1887, largely through the influence exerted by Bishop Bickersteth, the English and American Church Missions in Japan united to form a Japanese branch of the Catholic Church, which is known as the Nippon Sei Kokwai. This Church now comprises seven dioceses. The S.P.G. supports the bishops in South Tokyo and

A Sunday School Class in Japan.

Osaka, the C.M.S. supports the bishops in Kiushiu and Hokkaido, the American Episcopal Church supports the bishops in North Tokyo and Kyoto, and the Canadian Church supports the bishop in Mid-Japan. The number of baptized members is about 30,000, who are ministered to by 120 Japanese clergy in addition to the staff of European and American missionaries. The total number of Christians in Japan is about 300,000 (1922). In Tokyo the Community Missions of S. Andrew (for men) and S. Hilda (for women), which were founded by Bishop Bickersteth, are affiliated to the S.P.G. In 1909 a central theological college was founded by the Nippon Sei Kokwai at Tokyo, with the assistance provided by a grant from the Pan-Anglican Thank-offering. The college is staffed by Japanese, English, and American

THE LATE RIGHT REV. E. BICKERSTETH,
Bishop in Japan, 1886–97.

professors. The late Dr. J. T. Imai was its first principal. The chief centre of the S.P.G. work in the Diocese of Osaka is Kobe, where work was begun in 1876. The S.P.G. also helps to support a mission to Japanese lepers, which was inaugurated by the Rev. A. S. Hewlett, and is carried on at Kusatsu, near Tokyo.

It has long been the desire of the missionary societies represented in Japan to see a Church of Japan governed by its own bishops and becoming year by year more independent of external help. The Japanese members in the Synod, which is the governing body of the Nippon Sei Kokwai, far outnumber the English and American representatives, and the delay in the appointment of Japanese bishops has been due to the action of the Synod. It is to be hoped that the near future may witness the establishment of a self-governing, self-supporting, and independent branch of the Catholic Church in Japan.

Corea

The Anglican Mission to Corea dates from 1889, when the Rev. C. J. Corfe, who had been a chaplain in the Royal Navy, was consecrated as bishop and entrusted with the task of starting a mission in this country. The S.P.G. guaranteed an annual grant sufficient to render possible the planting of the mission. The first missionaries laboured for several years learning the Corean and Chinese languages, and by means of a medical mission ministered to the sick and suffering. Their aim from the beginning was to create two or three strong centres rather than to attempt to evangelize any

large area. The chief centres of work are at Seoul, the capital, and on the island of Kanghwa. There is a mission hospital at Chin Chun, eighty miles from Seoul. Good work has been done on behalf of Corean women, and a mission to Japanese in Corea forms part of the work of the Mission. After the conquest of Corea by Japan in 1910 the Christians throughout Corea suffered much persecution at the hands of the Japanese, and the spread of Christianity was for a time considerably checked. The Anglican Mission has devoted much attention to the training of Corean clergy and catechists in view of rendering the Church self-governing and self-supporting. The number of baptized Christians connected with the mission now exceeds 5,000, and several Coreans have been ordained.

CHAPTER VI

The S.P.G. in Australasia

THE S.P.G. began to support work in Australia, 1793; Tasmania, 1835; New Zealand, 1840; Melanesia, 1849; Hawaii, 1862; New Guinea, 1890.

The first chaplain landed at Botany Bay in 1788. Five years later the S.P.G. made a grant towards the support of four schoolmasters to teach the children of the convicts.

In 1824 Australia was declared to be part of the diocese of Calcutta, but no bishop of Calcutta ever visited this part of his diocese. In 1836 Archdeacon Broughton was consecrated as Bishop of Australia. Between 1788, when the colony of New South Wales was formed, and 1821 nearly 100,000 convicts were transported from England, and most of the Society's early work was done amongst these. No work ever undertaken by the Society was conducted under so great difficulties or seemed at the time to be so barren in results. In 1839 the transportation of convicts to New South Wales ceased.

Within the two years that followed the appointment of Bishop Broughton the S.P.G. sent thirty clergy to work under him, and when in 1853 he returned to England for the last time, the twelve clergy whom he found when he went out as archdeacon in 1829 had increased to 150, and his see had been divided into five

Australian Aboriginal

separate dioceses. There are now four provinces in Australia, which include twenty-two distinct dioceses.

The policy of the S.P.G. in Australia, as elsewhere, has been to start and help to develop work, and at the earliest possible moment to leave the support of the Church to its own members. Between 1793 and 1901 the S.P.G. expended over £250,000 and helped to support 427 ordained missionaries in Australia. It continues to make grants towards the support of some of the Bush Brotherhoods, and towards the development of missionary work amongst the aboriginal races; but it is hoped that the Australian Church may soon undertake full responsibility for this work, and may set free the funds of the Society to be spent in non-Christian lands.

A Maori Boy: New Zealand.

The Australian aboriginals. The total number of these is about 75,000. The saddest fact connected with their history is the rapid rate at which they have decreased. Less than a hundred years ago the number in Queensland alone was 200,000. Of the aboriginals now left in Australia hardly more than 6,000 have as yet been reached by Christian missionaries. The principal missions are at Yarrabah in North Queensland (1892), Trubanaman

on Mitchell River on the Gulf of Carpentaria (1905), Roper River on the west of the Gulf of Carpentaria (1907), and Forrest River in North-West Australia (1913). In addition to these missions, which are supported by the Anglican Church, mention should be

A Village Church : New Guinea.

made of the mission on Moa Island, off the north coast of Queensland. It was here that Deaconess Buchanan worked amongst aboriginals and South Sea Islanders. The various governments in Australia are anxious to help and are ready to grant reserves of land to any Church that will undertake to start a mission for the aboriginals.

From 1834 to 1859 the Society helped to support

work in *Tasmania* amongst the European population, a large portion of which consisted of convicts, and amongst the natives. The last of the aboriginal population died in 1876.

Missionary work amongst the Maoris of *New Zealand* was for many years carried on by the C.M.S., and in 1839 the S.P.G. sent out a chaplain. Later on it entrusted an annual grant to Bishop Selwyn, to be used at his discretion for work both amongst English settlers and the Maoris. In 1862 the General Synod of the New Zealand Church accepted responsibility for the support of all the work towards the support of which the S.P.G. had formerly contributed.

THE REV. PETER RAUTAMARA: NEW GUINEA.

Towards the development of missionary work in

Melanesia the Society made grants from 1849 to 1881.

The mission of the Anglican Church to *Hawaii* was the outcome of an appeal from the King of Hawaii to Queen Victoria. A bishop was consecrated in 1861, and the Society sent two missionaries to Honolulu in 1862. Work was carried on with a large measure of success both amongst the Hawaiians and the Chinese immigrants. On the annexation of the islands by the U.S.A. in 1898 the mission was transferred to the American Church.

In 1887 the Society voted £1,000 and opened a special fund to assist the Australian Church to start a mission in *New Guinea*, and in 1890 the work was begun by the Rev. A. Maclaren. He died after working for less than two years, but his death helped to arouse the Australian Church to a sense of its obligation to support this mission, which has since been crowned with marvellous success.

CHAPTER VII

Conclusion

THE centre of the S.P.G. work at home is the Society's House behind Westminster Abbey. The most important room in this house is the chapel, which is the scene of constant services of intercession on behalf of the missionary work of the whole Church. Services for the staff (which consists of about seventy men and women) and for visitors to the house are held daily at 9.45 and 12 o'clock. Services are also held on the occasion of the departure of missionaries to their work overseas, and Celebrations of the Holy Communion are held very frequently. Prayers are also offered in the chapel prior to the meetings of the Standing Committee and the monthly meeting of the Society.

Those who are responsible for the conduct of the Society's work at home greatly desire to witness a large increase in its income such as may enable it to consolidate and develop that which has already been started; but they desire above everything to gain for themselves, and to evoke in others, that spirit of ceaseless intercession without which they feel that the most perfect organization and the greatest visible success will be of no avail. In order to promote such intercession the Society issues a "Cycle of Prayer," giving the names of its missionaries, and a scheme of prayer on their

The Chapel, S.P.G. House, Tufton Street, Westminster.

behalf. It also issues a quarterly intercession paper and several other papers and leaflets dealing with the same subject, specimens of which will be sent to any one who applies. The S.P.G. House includes a lending and reference library which contains eleven thousand volumes.

The missionary outlook

The Church at the present time is hardly doing more than play at missions.

Christian England spends each year more money on the purchase of ornamental feathers than is contributed towards the work of all Anglican Missionary Societies in Great Britain. Yet there never was a time more manifestly marked by the divine hand of providence for missionary extension than at present. There never was a time in the long history of the S.P.G. when money and effort were likely to produce such far-reaching results. In many districts, such as the Telugu country in India and in the Society's missions in North China, every additional missionary that can be sent means, humanly speaking, a large addition to the Church of Christ in India or China in the near future.

We close this brief sketch of the S.P.G. and its work with a quotation from *The Times* newspaper, which thus described the aim and scope of the Society's work.

"In the universality of its work the S.P.G. differs from every other missionary society. It confines itself to no especial race or country; it works equally in carrying Christianity to the English settlers in Canada, Australia, and South Africa, amongst the Hindus and Mohammedans of India, Africa's negroes and Kafirs, in China, Japan, and Melanesia. In every continent, and in almost every country of the

world outside Europe, the S.P.G. has its mission stations, light-houses of Christianity radiating their influence over great areas, maintaining the white settler in the lessons of faith, hope, and charity, and extending the offer of Christian freedom to nations that have long lain in the darkness or twilight of other religions.

"From whatever point of view the past career and the present activities of the S.P.G. be viewed, it commends itself to general support. From a Christian aspect the S.P.G. stands as the organization which for more than two centuries has set itself to steady, unwavering execution of the command, 'Go ye into all the world and preach the Gospel to every creature.' From a merely racial English aspect the S.P.G. stands as the organization which, from its very beginning, has placed foremost the spiritual and moral necessities of English people settled in foreign lands, has followed them, and has taught and maintained them in the Faith and in the duties and obligations of their historic Christianity."

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The OBJECTS of the Society

To minister to our fellow countrymen across the seas, and to propagate the Gospel among the non-Christian races with whom they come in contact.

The METHODS of the Society

S.P.G. makes grants to the Bishops overseas, to be spent by them in consultation with their Committees or Synods on the Missionary work in their Dioceses, and its Missionaries are selected by a Board appointed by the two Archbishops and the Bishop of London.

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